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much merchandise to be carried to the highest market and sold on the best terms. The depressing circumstances of his life made this natural enough, for he was always poor and always longing for wealth, and a man who worked so hard at writing novels would surely seek recreation in something else than writing letters; but the fact yet remains that here was one of the greatest men of modern times — for even those who dislike him must acknowledge his greatness — who regarded literature very much as a brickmaker must regard brickmaking. It was a trade, an occupation which made him more than a manual slave. Is it surprising that, driven as he was by sordid cares, he should have filled so many of his novels with the expression of what was his constant day-dream, a life of solid material ease? Money was the elusive aim of his whole industry, money and fame; in time he felt sure of fame, but sanguine as he was he learned how hard for him was the acquisition of wealth. It is painful to read of his severe necessities, and it is sad to see how they corroded his whole nature; but the story is a very interesting one, and it is nowhere better told than in these two volumes.

4. — *Religion and the State, or the Bible and the Public Schools.* By SAMUEL T. SPEAR, D. D. New York: Dodd, Mead, & Co. 1876. 12mo. pp. 393.

MR. BLAINE'S amendment to the Constitution of the United States, introduced by him into the House of Representatives in 1875, contains the enactment that "no State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by taxation in any State for the support of public schools, or derived from any fund therefor, shall ever be under the control of any religious sect; nor shall any money so raised ever be divided between religious sects or denominations." In the same year the President recommended to Congress a constitutional amendment, "making it the duty of each of the several States to establish and forever maintain free public schools," and "forbidding the teaching in said schools of religious tenets, and prohibiting the granting of any school funds or school taxes, or any part thereof, either by legislative, municipal, or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid or for the benefit of any other object, of any nature or kind whatever."

The proposal of these constitutional amendments has revived the public attention to the subject, and led Dr. Spear to put out his book. It is the work of an able man. The writer knows what he means to say, and how to say it with clearness and vigor, — indeed, with remarkable

acuteness and logical force. Nothing can be fairer than his argumentation and nothing more respectable than the tone and spirit with which he writes. But he shows very little good judgment and skill in the structure of his book. One is perpetually reminded of Hesiod's pointed saying (if Hesiod's it be), that "half is more than the whole." Indeed, if the book was reduced to one third of its present bulk, it would be far better and more effectual for the purpose for which it was written; for he tells us it "was framed in view of the fact that the direct and immediate issue before the American people is not the general question of Church and State, but the specific question of Bible reading and religious instruction and worship in our public schools."

As to the conclusion arrived at, our own view entirely coincides with the opinion of the author, that "the public school—like the State, under whose authority it exists, and by whose taxing power it is supported—should be simply a civil institution, absolutely secular and not at all religious in its purposes, and that all practical questions involving this principle should be settled in accordance therewith." And our full concurrence with him in the doctrine he so squarely and firmly plants himself upon and fortifies with a conclusiveness that cannot be confuted, makes us only the more sorry that he should not have been able to content himself with saying the sufficient thing, instead of going at such length into the discussion of topics that are really extraneous, or but slightly relevant, to his "specific question." Of the thirty-two chapters composing the book more than half might better have been left out or reduced to a few brief sentences.

One point in the chapter on Religious Liberty, though argued at a needless length, is worthy of particular attention. It is that the Constitution of the United States contains a guaranty for religious liberty as against encroachments by the general government but imposes no limitation upon the power of the States in this relation. They can at their pleasure establish religion, support it by taxation, and enforce it by test-acts or by pains and penalties. There is therefore no security for religious liberty against encroachments by the States. Why should this be so? The Constitution of the United States prohibits the States from passing any act impairing the obligation of contracts; prohibits *ex post facto* laws and bills of attainder; guarantees to the people of every State a republican government, and to "the citizens of each State the privileges and immunities of citizens in the several States." And the point made by the author is that religious liberty is a right second to none in the circle of rights protected against State encroachments, and that there is no reason why it should be left to the exclusive jurisdiction of the States. Accordingly he gives the draft of an amendment

to the Federal Constitution which would meet the whole case. It is in these words :—

SECTION 1. No State shall make any law respecting an establishment of religion, or prohibit the free exercise thereof, or establish any religious test as a qualification to hold any office, or to discharge any civil or political duty, or to exercise and enjoy any political or civil right, privilege, or immunity whatever.

SECTION 2. Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax or make any gift, grant, or appropriation for the support or in aid of any church, religious sect or denomination, or any school, seminary, or institution of learning in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites or practices shall be observed, or for the support or in aid of any religious charity or purpose of any sect or denomination whatsoever.

SECTION 3. Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

This is a better amendment than Mr. Blaine's and if adopted would doubtless, as Dr. Spear says, "put an end to the school question and all other questions that contemplate any alliance between civil government and religion."

5. — *A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students.* Vol. XIII. of the Old Testament, containing Ezekiel and Daniel. By JOHN PETER LANGE, D. D. Translated from the German, and edited, with Additions, Original and Selected, by PHILIP SCHAFF, D. D. New York : Scribner, Armstrong, & Co. 1877. 8vo. pp. 492, 273.

IF the opinions and sentiments of the last century had survived to form an alliance with the ripest scholarship of the present day, volumes like this would be the legitimate fruit of the union. Of course the several volumes of such a series have various degrees of merit ; but they are all of them interpretations of the Hebrew Scriptures from the assumed standpoint of their absolute and equal genuineness, authenticity, and infallibility. We say *assumed* standpoint ; for though there is the show of argument on mooted questions, it is perfectly evident in every instance that the course of argument is derived from and governed by a foregone conclusion. The battles of opinions are like the sham-fights in the Prussian army, in which the programme is determined and the issue decreed before the first gun is fired. When the author himself is on the wrong side, the American editor enters the lists and controls the decision. Thus, in a very feeble apologetic Preface, in which Zöckler, the author of the commentary on Daniel, takes credit to himself for